

# Christian Secretary.

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## Christian Secretary.

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### American Baptist Missionary Union.

ABSTRACT OF THE 23D ANNUAL REPORT.

The missionary year has been one of prosperity. Only two mission laborers have been removed by death, and four by sickness or other cause. Twelve missionaries and assistants have been appointed exclusively of native helpers. The receipts of the year, ending April 1, were \$85,487 21; to which may be added \$10,000 received from co-ordinate societies, the U. S. government, and interest on the permanent fund, making a total of \$95,487 24.

The total expenditures for the same period were \$94,339 71, showing an excess of receipts to the amount of \$1,147 53.—Seven collecting agents have been employed the whole or parts of the year. Much labor has also been performed by missionaries temporarily in this country, and by deputations from the Executive Committee.

The Assistant Corresponding Secretary entered upon his duties in July. The treasurer of the Union (Richard E. Eddy, Esq.) in place of Hon. Heman Lincoln resigned. Of the periodicals of the Union, the Magazine has a circulation of 4,000 copies, and the two editions of the Macedonian 20,000.

### Missions.

Of the missions in Burmah, Moulmain mission has 2 stations, with 21 out-stations, in charge of 27 missionaries and assistants and 36 native helpers. Of the missionaries, Dr. and Mrs. Judson, Mr. and Mrs. Harris, and Miss Lilybridge arrived in Moulmain in Dec. last, and Mr. Simons and Mr. Osgood and wife are in this country. The operations of the mission have been attended with good success, especially in the Karen department. Several of the churches have been greatly enlarged. The total additions of profession of faith the last year, in this mission, including those reported from Burmah proper, have exceeded 1,400. The schools, Burman and Karen, in all their departments have been in successful operation, and have shared in the religious prosperity. The Peguan and part of the Shoo Karen translations of the New Testament have been put to press, besides other important works.

The Tacea mission our returns are incomplete. There are 2 stations and 18 out-stations, with 11 missionaries and assistants, and 26 or 28 native helpers.—The Greek mission is principally conducted by the Greeks themselves, and the natives are scattered to great losses by sweeping fires. It is kept in their new building.

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PHILIP TERRY, President.

CLERK, Secretary.

In Assam mission are 3 stations and 8 missionaries and assistants, including Mrs. Brown, returned temporarily to this country, and 2 or 3 native helpers. Accounts from this mission have received me of a most cheering character. The stations have all been favored with the presence of the Holy Spirit, and heathens have been turned to the worship of the true God. To the three mission churches 18 have been added by baptism, of whom 7 are members of the Nowong Orphan Institution. The school department at all the stations is prosperously sustained.

The Telangoo mission, with one station, is in present charge of 3 native laborers, the 4 missionaries and assistants belonging to it being detained in this country by sickness. Mr. and Mrs. Day arrived in June last. The native assistants are faithful in exhortation and Bible and tract distribution; several of the schools continue in successful operation.

The Bazaar mission in West Africa has 1 station and 2 out-stations, 4 missionaries and assistants, including Mrs. Crocker, who returned to this country in July; and 2 native assistants. Mr. and Mrs. Clarke have been absent part of the year on account of ill health, but returned in Nov. last. The affairs of the mission are prosperous.—Three of the native population have been added to the church by baptism, and others are inquiring after God. The schools are well sustained.

In Europe the mission to France with 7 stations and more than 30 out-stations, in charge of 1 missionary and an assistant, and 10 native preachers and colporteurs, has received 21 members on profession of faith in Christ, and others are waiting for the privilege. The mission continues to be harassed by governmental and papal persecution; native laborers are subjected to fine and imprisonment; but the work advances, and was never before so full of promise.

The German mission with 14 stations and numerous out-stations, and 18 or 20 native laborers, has had large increase, as in past years. More than 235 have been received into the churches by baptism, and the total number of members in more than 30 churches is about 2000. The churches of Hamburg and Berlin have received each of them 73. Abundant labor has been performed in Bible and tract distribution, and nuclei of additional churches are being gathered in every direction; though some of our faithful brethren are still exposed to violence and persecution.

The Greek mission has 2 stations and 6 missionaries and assistants, who labor with assiduity in their respective departments, and with increasing hopes of usefulness.—Preaching in Greek at stated services has been commenced by Mr. Arnold. The schools and other more informal means of instruction adopted by the mission, both at Corfu and Preusis, give cheering promise for the future.

Among the aborigines of this country, the Ojibwa mission has 1 station and 2 out-stations, with 3 missionaries and assistants, and 1 native assistant. The churches have had an increase of 5 by baptism. The former containing more than 20 pupils.—Other schools have also been in progress.

The Ottawa mission in Michigan has 1 missionary and an assistant, at 1 station.—The state of the mission is much improved. Temperance, industry, and desire of knowledge and general culture, prevail throughout the settlement.

The Tonawanda mission or station has 1 missionary and assistant. The boarding school has been discontinued, but 2 district schools are to be opened if the Indians remain on the Reservation.

The Shawnee mission, with 4 stations, is in charge of 11 missionaries and assistants, with 3 native helpers. The 4 churches have received 56 members by baptism. Two meeting-houses have been built. The schools are in an improved condition, but need additional aid.

The Cherokee mission has 5 stations and 5 out-stations, under the care of 6 missionaries and assistants, including Mr. Jones now in the U. S.; and there are three native assistants. Mr. Jencks and wife left this country for Siam, with Mr. Dean of the China mission, in June. The mission has had its wonted prosperity, compared with the fewness of the laborers. Five Chinese have been baptized on profession of faith in Christ. Progress has been made in the printing and foundry departments, and in the translation and revision of the Chinese New Testament.

In the China mission, at 2 stations and 3 out-stations are 6 missionaries and assistants, besides 8 native assistants. In this number are Mr. and Mrs. Lord, who sailed for China in January last. Mrs. Devan died at Canton Oct. 18. Mr. Dean resumed his labors at Hongkong in November. The Canton missionary has been transferred to Hongkong. The church had been in charge of native assistants during the absence of the missionaries. The number of members is 16, with several applicants for baptism. Both at Canton and Ningpo much missionary labor has been performed, and some knowledge of the Christian religion widely spread abroad.

Wonderful Results of Missionary Labor.

What human likelihood was there thirty, or even twenty years ago, that New-Zealand—savage, pagan, cannibal—would in so short a time be placed, at the desire of her own Chiefs, under the protection of the

British crown; that pagan customs and barbarous rites would be rapidly disappearing; that large bodies of her population would be Christian in profession, and not a few Christians in heart and in life; children trained in the nurture and admonition of the Lord; churches built, the Bible extensively diffused and devoutly studied, the Christian sabbath kept holy, a considerable number officiating, with all the regularity of an English parish, to large congregations, and administering the Lord's supper to many of the converted and consistently-walking aborigines, that a bishopric would be established; and now a college projected, for training school-masters, catechists, and pastors; both from among the converted aborigines, and from the considerable body of young persons, the children of the missionaries, and other Europeans, resident in New Zealand—natives, though not aborigines. The progress of the Gospel in New Zealand has not only been rapid, but the extension has been so progressive, as to indicate that it is not a momentary excitement, but of a solid and permanent character—the effect, under the blessing of God, of causes in constant operation and increasing efficiency.

The population of New Zealand is computed at 110,000; of these, 40,000 attend divine worship under European and native teachers; a much larger proportion will be found in many English towns. But the rapid, yet steady increase of communications, will afford a still more striking test of the vast extension and influence of the Gospel in New Zealand; more especially as the candidates are not admitted to the table of the Lord till after a careful examination of their knowledge of our holy faith, and of their Christian course of life.

The following are the number of communicants, during the ten years from 1835 to 1844:—8, 64, 160, 178, 262, 233, 184, 182, 2, 851. These figures apply to the Church Missionary Society's stations, with the exception of the Wesleyan Missions, the details of which we have not before us.—English Paper.

### A Constant Revival.

The late Rev. Mr. McCheyne, a young Scotch minister, who was called to his rest, at the early age of twenty-nine, left an example of singleness of purpose, and of ardent, devoted, and intelligent piety, eminently worthy of record. In his ministry, he was determined to know nothing but Christ and him crucified, and he was wise in the application of this knowledge in such a way as to promote the spiritual interests of others. His preaching was accompanied with a constant revival—and though he labored earnestly, and with his whole heart, his early death was occasioned, not by exhaustion, but by typhus fever.

Among Mr. McCheyne's parishioners, we are told there was a gentle, noiseless, but almost constant awakening.

He entertained so full a persuasion that a faithful minister has every reason to expect to see souls converted under him, that when this was withheld, he began to fear that some hidden evil was provoking the Lord, and grieving the Spirit." In one of his MSS. he says: "As I was walking in the fields, the thought came over me, with almost overpowering power, that every one of my flock must soon be in heaven or hell." "Ah sinners! you little know how I fear that you will lay the blame of your damnation at my door!" Of a sermon he preached on I Cor. ix: 27, a hearer said: "It was like a blast of the trumpet that would awaken the dead!" A stranger wrote to him on one occasion: "It pleased God to bless that sermon to my soul. It was not so much what you said, as your manner of speaking, that struck me. I saw in you a beauty in holiness, that I never saw before. You also said something in your prayer that struck me very much. It was, 'Thou knowest that we love thee.'" In his prayers, Mr. McCheyne appeared always in the immediate presence of his God and Saviour, and hence the impression made by his manner of uttering those words.

Just after entering upon his ministry, he wrote: "I see a man cannot be a faithful minister until he preaches Christ for Christ's sake—until he gives up striving to attract people to himself, and seeks only to attract them to Christ." "If worldly motives go with me, I shall never convert a soul." He compared himself to the pole on which the brazen serpent was elevated; the dying must look at the serpent, not at the pole.

His idea of preaching was that of one, like Ahimsa, coming with all-important tidings, and intent on making these tidings known. A countryman, who happened to hear him, said: "Before he opened his lips, as he came along the passage, there was something about him that sorely affected me."

His aim was to preach the gospel, and not about the gospel," as he called it. In a memorandum of a pastoral visit, he says: "M. G. lies upon my conscience; I did no good to that woman; she always managed to speak of things about the truth."

"It is through the truth that souls are sanctified, and not by essays upon the truth"—

"Are you not afraid of being short of sermons?" one asked. "No! I am just the in-

terpreter of scripture in my sermons; and when the Bible runs dry, then I will. His divisions are described as "so textual and so feeling; and they brought out the spirit of a passage so surprisingly." He aimed to preach the mind of the Spirit in the passage, and was afraid he should grieve the Spirit if he did not. After an absence of considerable time, he closed his first sermon to his people on returning, in this way:—"Dear beloved and longed for, I now begin another year of my ministry among you; and I am resolved, if God give me health and strength, that I will not let a man, woman or child, among you alone, until you have at least heard the testimony of God concerning his Son, either to your condemnation or salvation. And I will pray, as I have done before, that the Lord will indeed give us a great outpouring of his Spirit; he will do it in such a way as to show that it is the Lord's work, and not man's."

ever, that £150 will be needed to meet the demands in carrying out this object by June next, and we cannot doubt that many friends of the cause in this country will come forward and lend a helping hand to a cause of such a delightful and promising nature.—In his usual spirit of faith and confidence, Mr. Oneken says, "I have just received £25 from a dear friend in Glasgow, and the remainder I am sure the Lord will provide."

Few of our missionary movements appear

to possess so interesting a character as that

in Germany, or to enjoy such unequivocal tokens of the Saviour's benediction. May

we continue these showers of blessings.

Emotion in Preaching.

Next to argument, comes passion. From the cooler region of the understanding we descend to the heart, and by metaphor, by imagination, by emotion, we kindle our fore-going logic into a flame. When the machinery and everything else is in readiness, the steam, which has been gradually rising and condensing, is made to press upon the wheels of discourse and set in rapid motion. But here there is a point to be reached, there is an end to be obtained.—The mastery of one's whole subject implies the clearest perception of this end, a full vision of the stopping place to be aimed at, with a knowledge of the moment in which it is reached.

Perhaps popular speakers (and the rule applies to all parts of a discourse) fail nowhere more frequently than here.

They sometimes neither see the thing to be done, nor know when it is accomplished.

They begin before they have studied the subject through.

They talk and talk on;

and when the first hour is out, they may just as well talk through the second.

They have proved nothing, have come to no result, have made no progress.

Like a bewildered guide, they go round and round through the woods, and at length leave their audience in the swamps, or come out where they entered. If such oratory is ever encouraging, it is never forcible or effective.

We should never commence our journey till we know where we are going to.

Let the exordium and peroration of a discourse stand over against each other like the two continents of Bering's Straits, with one or both of which always in sight, while you cross as soon as practicable the intermediate sea of discussion, and complete the voyage.

With this clear perception of the whole subject, force requires a deep sense of its importance, with corresponding self-forgetfulness and abandonment to its power.

He who attempts eloquence for the sake of being eloquent, or securing a reputation for oratory, or gaining applause, may be sure of failure and of deserved contempt.

Let no man speak till he has something to say.

We must have subject, and deeply feel our subject, and try to impress not ourselves but our subject upon our hearers.

Even the stage-player must enter, for the time being, into the character he assumes.

He must be frenzied Lear, maddened by the ingratitude of his daughters; or thoughtful Hamlet, shaken in spirit by his mother's crime and troubled by his father's ghost.

We must sincerely feel what we say, and never think to excite emotions in others

which we do not experience ourselves.

"Si vis me flere," says Horace, "dolendum est pr

## Christian Secretary.

HARTFORD, FRIDAY, JUNE 11.

## Boston Anniversaries.

The season for holding the annual meetings of numerous religious and benevolent Societies in Massachusetts is past. We avail ourselves principally of the reports in the Watchman, for such extracts, or entire reports as relate to the meetings of the Baptist denomination.

## Northern Baptist Education Society.

This Society held its 31st anniversary in Bowdoin Square meeting house, on Wednesday, A. M. In the absence of the President and Vice Presidents of the Society, Dr. Sharp took the chair. Rev. Mr. Leverett acting Secretary, read a short report from which it appeared that 18 new beneficiaries had been received during the year, making the whole number of beneficiaries under the care of the Society, 58; which is a larger number than had been under its care for three years.

The whole amount of money received by the Society during the year exceeded \$3300; of which, \$1200 had been the avails of a permanent fund of about \$20,000, \$315 had been received from previous beneficiaries, and the remainder from general collections.

Rev. Dr. Sharp offered some very appropriate and eloquent remarks on the importance of education to the Baptist denomination.

Rev. Mr. Choules made some very pointed remarks on the management of the Society in which he stated that the country churches would not submit to the management of certain men who controlled this Society and the Newton Theological Institution.

The Report of the Society stated that the following preamble and resolutions were adopted at a regular meeting of the Board, April 27, viz:

Whereas it has been made apparent to this Board that slavery exists and is sustained in the Columbian College, and

Whereas, from recent developments, there is reason to fear that the purity and freedom of our beneficiaries may, therefore, be jeopardized, and

Whereas this Board cannot consistently appropriate their funds, in any way, that will directly countenance such a system, therefore

*Resolved*, That our beneficiaries in Columbian College be informed that if they shall continue in that institution, we can make no appropriation for their benefit after the close of the present collegiate year.

In view of the expulsion of a student from this college for simply furnishing a slave with a trifling sum of money in order to test the tie by which he was held in slavery, the above resolutions appear to us to be just, and we believe will be so regarded by the denomination in this State.

## New England S. S. Union.

A public meeting of this Society was held in the Bowdoin Square Church, on Wednesday, May 26, at 3 P. M. After the usual preliminary services, the twelfth Annual Report was read by the Rev. James Barnaby. During the past year, Mr. Washburn, who has for several years been the General Agent and Corresponding Secretary of the Society, has resigned his office, and the Rev. James Barnaby has been appointed General Agent, the duties of which office he has discharged about five months and a half. The report stated, that during the year the Union has circulated 10,000 bound volumes of books not before published, and 2000 reprinted from former publications. It has issued 15,000 copies of various Question Books, and 10,500 copies of the "Infant Series." The whole number of volumes circulated during the year, 37,500; while number of pages of Question Books and Infant Series, 2,310,000; and of Library Books, 1,350,000. The "Young Reformer," and the "Sabbath School Treasury," have been published monthly. The amount of cash donation received from churches and individuals, \$1,132 88; and of subscriptions, \$1,455 60; making a total of \$2,607 88. The operations of the Union have been retarded by the want of funds.

After the reading of the report, the Rev. Mr. CUSHMAN addressed the meeting. He spoke of the great importance of the enterprise in which this Union was engaged, of the extensive and important field which it occupies—the whole of New England; and of the wants of the Union, that it may accomplish the objects proposed. He said that it was a New England enterprise, and that all the Baptists of New England should sustain it heartily and efficiently. But hitherto it had depended mainly on the efforts of comparatively a few individuals, in and about Boston. He said that effectual measures should be devised to bring all the churches to support it.

Rev. T. O. LINCOLN, of Manchester, N. H., addressed the children. He spoke of the excellence of the Bible—the book of God—of the value of its precepts, and the excellence of its instructions. He urged all the children to prize highly, and to study carefully, the Bible.

Rev. K. R. RAYMOND, late of Hartford, Ct., spoke of the great power of early influence in forming and fixing the character. This was a highly encouraging thought for the Sabbath school teacher, and a great inducement to labor for the spiritual welfare of children.

A large number of children, from the several Sabbath schools in the city, were present, and sang several hymns and select pieces in a very pleasing manner. The meeting was very fully attended, and can hardly fail to produce a deeper interest in the Sabbath school cause.

A Baptist Bethel Society was formed at a meeting held at the Bowdoin Square Church, and the necessary officers appointed. Several interesting addresses were made on the occasion, showing that a deep interest is felt in the welfare of the sailor.

## Conference of Baptist Ministers.

The annual meeting of this Conference was held in the Bowdoin Square Church, on Tuesday, at 10 A. M. The essay was delivered by Rev. D. W. Phillips, of Medfield; subject, "The Causes which have Contributed to Deprise the Ministrations of the Pulpit of their Power. It was a well-written production, and was listened to with profound attention.

Two resolutions were offered by Rev. Mr. Neale, to the effect that a greater degree of permanency in the pastoral relation is essential to the welfare of the community, the prosperity of religion, and the stability of the churches, and that some means be devised to promote a greater degree of permanency in that relation.

These resolutions were discussed by several brethren all of whom expressed their deep conviction of the importance of the subject. The evils

inseparable from the frequent changes in the pastoral relation were pointed out, and the hope strongly expressed that some means might be devised to put a check upon them. During the meeting a letter to the Conference, from the Rev. Charles Train, of Framingham, was read, expressive of his strong and unabated attachment to the ministers with whom he had so long been associated, his regret at not being able to be present with them, by reason of severe and protracted disease, and his ardent desire for their welfare, especially for their growth in grace and knowledge, and increased fitness for the solemn duties of their calling. He spoke of the superior facilities now enjoyed by pastors for usefulness and comfort, over those enjoyed by their fathers. It is now more than forty years since he entered the ministry, being a licentiate of the church in Newton, of which the venerable Grafton was then pastor, but he observed that it seemed to him a short time since he was one of the young ministers in the Warren Association, which then embraced the whole of Rhode Island, most of the eastern part of Massachusetts, and a portion of New Hampshire. The letter was listened to with pleasure.

## The Missionary Union.

We give below the report of the committee whom was referred the subject of *terms of membership*. It appears to take a very correct view of the matter, so far at least, as any definite action at the late meeting in Cincinnati is concerned. It would have been premature on the part of that meeting to have taken any decided ground on this question either way, for there were not members enough present to represent the views and feelings of the whole body.

The next meeting which on account of its central location, and the numerous facilities which it affords for access, will undoubtedly be a full one, and will be able to act understandingly on the question. As regards the churches in our own State, we are of opinion that they are in favor of representation; but will cheerfully await the action of the next meeting before uttering a word of complaint against the present organization.

The committee to whom was referred the proposed amendment of the third article of the Constitution, have had the subject under consideration, and after deliberately weighing the facts in the case, have come to the conclusion to recommend the postponement of the subject until the next annual meeting of the Board. At least two-thirds of the Board of Managers, and more than three-fourths of the members of the Union are absent from this Anniversary. Your committee take it for granted that the comparatively small number who are present, will hardly wish to decide a question of such magnitude, involving a fundamental principle of our organization, and associated with interests of the gravest character, which must be jeopardized and may be seriously damaged by a hasty decision.

Besides, the brevity of the period since the Constitution was adopted, would seem to indicate the suitableness of the proposed delay. We have acted under it only one year, and are very imperfectly qualified, to determine whether its practical operation will be favorable or otherwise. Your committee are forcibly impressed by the facts already developed at the present session, showing a prosperity during the past year, considerably exceeding that of any previous year since we commenced the work of foreign missions. But a single year can not furnish sufficient data for a fair conclusion.—Another year will doubtless supply additional elements, that may assist the candid and considerate in forming a judicious estimate of the platform on which we have agreed to work together for a single object; and in deciding whether at any point that platform ought to be changed. In addition to these considerations, your committee are of opinion that the committee who may be required to report definitely upon this question, should be allowed more time for its mature consideration, than can possibly be given to it under the pressure of business at the present session. They would therefore recommend that the subject be referred to a special committee of nine, whose duty it shall be to give it a thorough investigation, and report at the next annual meeting of the Board.

Respectfully submitted,

"BARON STOW, Chairman."

## Christian Parents.

One of the most pleasant retreats we have ever enjoyed has been in the bosom of a well regulated Christian family. The household cares were attended to with order and propriety. Every thing had its time and place, and duty followed duty in regular succession. This happy arrangement made the family circle *home* indeed. And the affection for each other exhibited in all the little affairs of life, impressed our attention with the love that reigned in their midst. The husband and the wife, united in true affection, were *one* in action, *one* in interest; and if a discordant feeling flattered in their minds, it was never allowed to produce a discordant action. Each living for the other, their wishes blended, and their lives were happy. We have never entered that family without feeling that we were in the midst of a Christian family. The children living under the influence of these parents, have grown up with a disposition of mutual forbearance, and witnessing the beauty and the harmony of their parents' actions, have sought to introduce it among their own. The religious examples of the parents illustrating what they daily taught, rendered the subject of religion lovely to their children, and led them to the fountain of all wisdom. The times in which they were written, rather than to truth.

According to this, the Bible is not a sure guide in matters of faith and practice. All the use we can make of it is to aid reason, just as any other book on a moral subject does. And inasmuch as its writers were under the delusion that they were inspired of Heaven to write only what was *truth*, we must look upon them with suspicion in every sentence; we must be prematurely on our guard. This is the way we treat the writings of Mahomet, and others of like character. We cannot trust their representations of a future life. Unless Reason tells us there is a heaven, for the righteous beyond the grave, there is none. Unless Reason has found a hell in the future state for the wicked, there is none. Unless Reason has discovered the way of justification by faith in Christ, there is no such way. Unless Reason demonstrates, that Christ has become the end of the law for righteousness to everyone that believeth, it is not so. Who does not see that with this view the Bible is a dead letter;—the vitality of Christianity annihilated; the authority of Revelation set aside;—and Reason exalted king supreme! What is this but infidelity; and yet these men start in terror at the word. Is infidelity ashamed of her old champions, Hume, Rousseau, Voltaire and Paine, and desirous of stealing

the livery of the christian, to conceal her hideous clangs there, his ardent affections are woven in the peace and prosperity of his family. His children, blest with a loan from heaven, will be moulded as he wills, and the principles taught at home will follow them through life. Christian parents are called upon to mind well the duties of their homes, Meekness and grace are to be exhibited in all their arrangements,—harmony must exist in all the household arrangements. The parents are solemnly bound to instill the principles of godliness into the hearts of their children, and equally solemn is the obligation to fix those principles permanently, by a lovely example. Prayer should be frequent in their midst, that the peace of heaven may dwell with them.

But it is *reason* and *conscience*, they tell us, that sway the sceptre. These are to be exalted above all that is called God! To these we must pay the homage which we have been wont to pay to the lively oracles. We wish to see reason and conscience have their appropriate place; but not exalted over God himself. The writer above referred to instills the principles of godliness into the hearts of their children, and equally solemn is the obligation to fix those principles permanently, by a lovely example. Prayer should be frequent in their midst, that the peace of heaven may dwell with them.

What are reason and conscience without Revelation? Go read the records of the past and see. Go look at the heathen world and see. Go find if you can a solitary instance, where an evil which had been incorporated into society was eradicated on moral principles, without the aid of Revelation. Nay more; find a people without it, who have advanced in morals as they have increased in population and resources. And every body knows that if the Bible is not received as of divine origin, it has no moral power. Would the writings of Seneca, Plato, or Socrates have raised the Karrens or the Sandwich Islanders from the deepest degradation to their present position? Yet they contain moral truth. And further; what is it but blasphemy to represent that God has commissioned a vice-roy to rule over the mortal world, who can passionately see the sun, moon, beasts, reptiles, personified lusts, blocks of wood and stone and such like receive the homage due to Him alone; who can calmly see the mother take the life of her infant; the widow burn on her husband's funeral pile, and the thousand other practiced superstitions of the heathen world? Who does not know that conscience is almost dormant in these regions of moral darkness? And who shall say that we should not have been as degraded as they, but for the Bible, received as of divine origin?

And what does past experience teach us of Reason alone as a guide to moral truth? Reason taught Pythagoras, as he thought, the doctrine of transmigration. Reason, Epicurus thought, taught him that the great end of life was bodily pleasure.

Protagoras might talk largely of reason, when boasting that he could confound the distinction between right and wrong, and make the worse appear the better cause. Gorgias, we suppose, used his reason in demonstrating his famous propositions; 1st, nothing exists; 2d, if it does exist, it cannot be known; 3d, if it can be known, it cannot be explained by words. Perhaps Rousseau and Voltaire exulted over the triumph of reason in France, when they saw it overthrow all religion, break up social order, and usher in the reign of anarchy, terror and blood. Such is a faint outline of the reign of reason as history represents it. It avails nothing to say it ought not to be so. We know it ought not. But past experience says it is so, and if these gentlemen can account for it on any other supposition than that of man's depravity, they are welcome to the task.

Setting aside mystical refinements and metaphysical subtleties, good common sense teaches any man to implicitly receive the Bible as God's word, with such an array of evidence as there is before him, and its truths commend themselves to his consciousness. Without it he knows nothing of the future; and when he leaves earth, like Hobbes, he must take a fearful leap into the dark. And those who are attempting to destroy its authority are darkening counsel; and we fear that at last they will find their pretended wisdom to be gross folly.

E. P. B.

## Southern Baptist Convention.

The annual meeting of the Foreign Mission Board of the Southern Baptist Convention was held at Savannah, May 19. The amount contributed for Bible distribution during the year is only \$500.—The Board has eleven missionaries under its patronage in Canton, consisting of four preachers, two female missionaries, and five native assistants.—The Boston Board having abandoned Canton to the Southern missionaries, the premises formerly occupied by Dr. Devan have been transferred to the Southern Board for the sum of \$1,164 44.

A mission has also been appointed at Shanghai, to be occupied by Messrs. Shuck, Tobey, Yates, and James. The three former of these are now on their passage, and the latter, who is to labor as physician and missionary, is to sail soon.

From the Treasurer's Report it appears that the balance on hand at the close of the preceding year was \$0,504 13, and that he had received during the year the sum of \$17,935 03; making a total of \$27,409 82. The disbursements amounted to \$15,274 94; leaving a balance of \$12,194 88. Of the amount received, Virginia contributed over one fourth \$4,535 38. The next highest is South Carolina, \$2,591 02. Georgia is the third, \$2,151 57, and Maryland the fourth, \$1,333 00.

A Southern Baptist Publication Society was organized during the time of the meetings in Savannah, but we hear nothing of the plan by which the Southern churches are to be supplied with publications; although we have seen it intimated in some of the Southern papers that the most economical way will be to purchase of the Am. Baptist Publication Society.

## Revival in East Lymne.

The First Baptist church in East Lymne has enjoyed a precious revival of religion during the past winter and spring. About the middle of December a series of meetings were commenced. There were no special encouragements, except the promises of God, and the persuasion of a few Christians, that very much resembled the feelings of the leprosy men when they said, "Why sit we here until we die?" Before the first week had quite passed, one soul was joyful in the hope of pardon. Religious interest increased daily from this time, and new cases of awakening and of conversion at almost every meeting gave fresh assurance that "Labour is not in vain in the Lord."

Meetings were continued about five weeks without foreign aid, after which Elder J. S. Swan was with us at intervals for nearly five weeks. His labors were attended with great blessings. The church was edified, brotherly confidence was restored, and many were hopefully converted. The labors of deacons Weaver and Harris, each of whom spent a week with us, were evidently blessed. It is the distinctive feature of this revival, that in it sovereign grace is developed with a peculiar clearness. The measures have been to preach the unvarnished truths of the gospel, with the greatest plainness, and wait in earnest supplication for God to give the increase; believing that he has

said, Now is the accepted time and day of salvation. Eighty-two have been baptized, and a few have united with other churches. We expect to visit the waters again soon, if the Lord will. W.

Baptist Church in Milford.

[The following sketch of the origin of this church was forwarded for insertion with the notice of the intended dedication which appeared in the last Secular.]

In 1832, a small band of brothers were organized into a church by bro. Linsley, now deceased, who then broke unto them the bread of life. Poor they were in this world's goods, but we hope rich in grace, and felt an unmixed delight to worship God, not in a costly decorated cathedral, but within the walls of an old house which they purchased for a small sum. In this they worshipped for many years, during which time the beauties and joys of the eternal world were spread out before them, and their hearts were made glad and joyous at the sight thereof. Through their instrumentality and within the precincts of that old temple, many souls have been born again by the Spirit of their Master, and made heirs to a rich inheritance beyond the grave; but for the want of worldly grandeur and a magnificent temple, which is so pleasing to the heart, only a few have ever been added to their number.—Two years since they came to the conclusion that they must either build, or soon be destitute of even a place of worship; and in accordance with this conclusion, they resolved to put their trust in the Lord and make an effort. Brother Waterbury, who was then laboring for them, made himself deeply interested, and labored faithfully in making their wants known to the generosity of the Lord's people, and collecting funds. And, now through the benevolence of their friends and great efforts among themselves, they have erected a neat, beautiful and cheap house, in which they hope to enjoy a great blessing from the Lord. Although their course has been one of trial and burden, yet they have great reason to rejoice that when the clouds of adversity and despair were gathering blacker and blacker, radiating the golden beams of benevolence from their course, and when doubts and fears grew stronger and stronger, so that they knew not whether they should rise or fall, that He in whom they trusted, sent forth an angel to whisper in some friend's ear to drop a pearl in His servant's purse. They would render thanks to their friends the unfeigned for their kindness, and although they find themselves in debt, yet they hope and pray that the Lord will devise plans and means by which a debt so injurious to feeble churches may be alleviated.

Moses W. STAPLES, Pastor.

## The Christian Review.

The June number of this quarterly is received, and we have found time to glance at its contents. The articles, eight in number, are upon the following topics:—Perfect in One; Man's need of a Divine Revelation; Introduction to the Gospel of John; Inspiration of the Scriptures; The Specific promises of the New Testament; Aboriginal Mission in North America; Miracles; Elements of Ministerial Usefulness. We are pleased to notice among the contributors the initials of several new and able correspondents. The leading article—*"Perfect in One"*—by Prof. J. H. Raymond, of Madison University, is a paper of more than ordinary merit, and we cannot refrain from expressing the hope that this gentleman will more frequently favor the denomination with articles from his pen. It is a fact that some of our ablest writers have been too much disposed to remain in obscurity, so far at least as they might be known, and useful too, had they been more free with their pens. Perhaps one very good reason for this neglect may be assigned in the fact that the Review has not been accustomed, like many other literary periodicals, to pay its contributors. We would suggest, inasmuch as the Christian Review is the only quarterly publication in the Baptist denomination of a purely literary character, a change in this particular, in order that the talents of our literary men may be drawn out. Instead of confining itself entirely to discussions of a theological and religious character, it should allow itself to take a wider range, by discussing the popular questions of the day, and by entering freely into the examination of all subjects immediately or remotely connected with the interests of the church. Were a plan something like this adopted, by which the Review would be rendered interesting to the general reader, instead of being confined as it is almost exclusively to the discussion of subjects in which it is not to be supposed the merchant, the mechanic, or the farmer is particularly interested, we believe its circulation might be quadrupled in a short time.

The *New Englander* is a Pedobaptist publication, and is edited by a Congregational clergyman, yet we know that it is patronized by Baptists, and for the sole reason that it is more diversified in its character than our quarterly Review. Questions of vast importance are constantly springing up that seem to demand an investigation by the ablest men in the country, and that the result of such investigations should be spread before the public. We need something too of a denominational character, and the Christian Review is, or should be, the medium through which such information should be conveyed to the churches. Let the best writers in the country be employed, and let every important topic not of an irreligious character, that comes before the community be fairly and fully dissected, while the subject is fresh in the minds of the people, and we shall hear no more complaints that the Christian Review is not well patronized.

SECTS IN MASSACHUSETTS.—A new work entitled the *"Massachusetts State Record"* has been recently issued from the press in Boston, which arranges the relative number of the several religious denominations by churches as follows:—Orthodox, 424; Baptist, 213; Methodist, 202; Unitarian, 147; Universal, 133; Episcopal, 47; Christian, 31; Roman Catholic, 29; Free Will Baptist, 17; New Jerusalem, 5; German Lutheran, 1. The term *orthodox*, is applied to the Evangelical Congregational churches in Massachusetts to distinguish them from the Unitarian Congregational churches.

EMANCIPATED SLAVES.—The Washington (Pa.) Patriot states that forty-nine emancipated slaves passed through that place a few days previous, on their way to Ohio. They stated that they had been emancipated on the Saturday previous by their owner, Esq. Cochran,

# CHRISTIAN SECRETARY.

on Slavery.

Actions were adopted at the Bedford Association: "That the magnitude of the injury in any crime is inflicted on an individual, the amount of the injury in deprive a man of his personal safety and his property for untold years under the arbitrary will of another, in a state in which the relations of life may be suspended or pleasure of the master, the greatest crimes in the eyes; and the individual that upon a fellow being, possess much more odious in the eyes of men, than the thief or injury he inflicts is greater than his guilt, but makes the community personally guilty for it, and the author of

fess Christians who will sign the articles that interdict the legal rights, and thus force them to live prohibited by the word of God; in each other, authorizes slaves and wives, parents and minors to efforts to alter or reverse their neglect of duty render of receiving any public recognition of the wrongs and evils of the American Slave System, we to God and humanity to do fellowship with ministers or for, or seek to justify slavery.

At God requires that rulers in the fear of the Lord, give our suffrage for a slave.

Resolutions be published in the Christian Secretary, and publication by the friends of the Union who edit public character. For sale by E. Hunt.

**PORTRAITS.**—Mr. Dickinson, American Hotel Buildings, has recently finished some elegant portraits. That of the Hon. Thomas Day, painted for the Connecticut Historical Society, is one of the most accurate likenesses we ever saw, and a beautiful picture besides. The likeness of Rev. Mr. Turnbull has a great deal of merit in it. It is not only a good likeness, but the life and soul of the subject appear distinctly on the canvas. Mr. D. has recently copied a head of Benjamin West, from an original picture in the Historical Rooms, which would do credit to any artist in the country. We are proud of such artists as Terry and Dickinson, both natives of Connecticut.

## New Publications.

D'AUENEC'S HISTORY OF THE REFORMATION. J. S. Taylor. New York, 1847.

An abridgement of the first three volumes of D'Aubigne's history of the great Reformation by the Rev. Edward Dalton, is before us. It makes a volume of 447 pages, and contains the most valuable and important parts of the great work by D'Aubigne, so arranged as to form a most interesting history of the Reformation under Luther. To those who have not the leisure to peruse the entire work or the spare time to pay for it, this volume will prove highly acceptable. For sale by E. Hunt.

HEROINE'S OF SACRED HISTORY. By Mrs. Steele. New York: J. S. Taylor.

In these days, when heroes and heroines are manufactured from men and women of straw, it is gratifying to find that there are those who are willing to turn their attention to something that is real, something that is based upon truth, for material upon which to found a book. The Heroines of Sacred History may be read by the young with interest and profit, for the stories are founded upon Biblical history, and a moral is drawn from each separate character. For sale by E. Hunt.

We have received a copy of the Annual Report of the Directors of Hartford for the education of Deaf and Dumb, from which you will find a number of students the past three years, all of whom were supported by their parochialies of States. The school has been so good that no was necessary for calling the year the measles of a new pupil who was pale, and some sixty or more.

The epidemic was, however, and yielded so readily to no one became dangerously ill during the year, was found that diseases extension, which were the principal ascertained by investigation both in this country and in to scrofulous diseases than any receiving instruction in considerable proficiency, advanced, can read on the title page orally with but

DEBRA.—The New Bedford anti-slavery efforts from Mather Howe, Pastor of the Seamen, that many hundreds of them have already perished and sold as high as \$27 a inhabitant were unable to be obtained in almost any England, and yet the inhabitants are starving to death for they had cultivated bread-there would have been no meat have their old Ma- of the poor wretches that

—Recent intelligence the tide of anti-slavery feeling, and already does. A very able and spiritual distinguished members, highly spoken of by the best. Petitions for the immigrants in the French colonies of 11000 persons, among most eminent of the clerics and others.

LITTLELL'S LIVING AGE, No. 100, is for sale at Bowers' News room.

## Connecticut Legislature.

Wednesday, June 2.

Prayer by Rev. Mr. Harrington. Bill providing that no suit shall be brought against any Sheriff or Deputy, or Constable, for neglect of duty, after two years after the right of action shall accrue; passed.

A Bill changing the time of holding the County Court of New London to 4th Tuesday of June, instead of the 2d Tuesday; passed. Also a bill changing the time of holding the Superior Court in Litchfield County, to the 3d Tuesday of August; passed.

The State Prison Committee reported favorably upon the petitions of John T. Hazard, Christopher Lookwood, John A. Appleton, Lathrop House and John Mills, for restoration of forfeited rights, and resolutions were accordingly passed.

The Divorce court reported favorably upon the petition of Mortimer S. Goodrich, and a resolution granting a bill of divorce, passed.

House of Representatives calling upon the Comptroller for information relative to compensation paid to Secretary of State, and Clerk here in Comptroller's office; passed.

A act providing that persons holding property or evidence of obligation on the part of any one who may assign an estate, may be brought before a Judge of Probate to testify relative to the same; read twice and referred to Judiciary com. Also an act relative to attachment of live stock. Also, an act repealing the act of last session, relative to election of State officers. Also, an act relative to lease of land.

Also, an act providing that the town of Chaplin shall be entitled to 6 Jurymen.

Also, an act relative to the acknowledgement of debts.

Also, an act concerning Savings Banks allowing them to open a contingent fund of \$5,000.

Also, an act repealing the act of 1843 relative to poll taxes.

Also, an act concerning tenants in mills.

Also, an act repealing the act of '46 relative to foreign attachments.

An act relative to the division of School Societies, read twice and referred to the com. on Education.

The resolution calling for certain information from the School Fund Commissioner, came from the Senate with this endorsement: "Indefinitely postponed."

Thursday Morning, June 3.

Prayer by Rev. Dr. Bushnell.

Petition for a Railroad from Willimantic to Norwich, referred to com. on Railroads.

The Judiciary Committee reported a bill for the protection of married women—securing to the wife the property held by her at the time of marriage.

The bill must make an inventory of her property, and lodge the same with the Town Clerk. Bill read twice and referred to Judiciary Com.

Attack Railroad Co. to commence their road, one year, and providing that the road may be extended when \$200,000 shall be subscribed; also extending the provisions of the Charter, so as to authorize the construction of the road to Winsted.

Resolutions incorporating the "American Life Insurance Company," of New Haven, passed.

Bill in addition to the act incorporating the Conn. Medical Society, passed.

Resolutions incorporating the New Haven City Gas Light Co., passed.

Bill relative to orders of notice by clerks of Courts, passed.

Bill exempting sleigh, harness, &c., of practising physicians, from execution, read twice and referred to Judiciary Com.

Adjourned to 9 A. M. to-morrow.

Tuesday Morning, June 8.

Prayer by Rev. Mr. Clark.

Order of the day, half past 9.—Election of a Major General in place of Gen'l Pratt, resigned. A ballot was taken, and resulted as follows:

Whole number of votes, 195.

Major General elected, 162.

and was declared to be duly elected Major General of the Militia of this State.

Resolutions were passed for the appointment of Francis Parsons, Judge of Hartford County Court; Parkes Loonin, Sherman Osborn, Samuel Galpin, Commissioners for Hartford County.

Judges of Probate appointed, viz:

Erastus Beman, Hartland,

Harvey Bissell, Suffield.

Houses adjourned to 9 A. M. to-morrow.

Wednesday Morning, June 9.

Prayer by Rev. Mr. Clark.

Order of the day, half past 9.—Election of a Major General in place of Gen'l Pratt, resigned. A ballot was taken, and resulted as follows:

Whole number of votes, 195.

Major General elected, 162.

and was declared to be duly elected Major General of the Militia of this State.

Resolutions were passed for the appointment of Francis Parsons, Judge of Hartford County Court; Parkes Loonin, Sherman Osborn, Samuel Galpin, Commissioners for Hartford County.

Judges of Probate appointed, viz:

Erastus Beman, Hartland,

Harvey Bissell, Suffield.

Houses adjourned to 9 A. M. to-morrow.

Thursday Morning, June 10.

Prayer by Rev. Mr. Clark.

Order of the day, half past 9.—Election of a Major General in place of Gen'l Pratt, resigned. A ballot was taken, and resulted as follows:

Whole number of votes, 195.

Major General elected, 162.

and was declared to be duly elected Major General of the Militia of this State.

Resolutions were passed for the appointment of Francis Parsons, Judge of Hartford County Court; Parkes Loonin, Sherman Osborn, Samuel Galpin, Commissioners for Hartford County.

Judges of Probate appointed, viz:

Erastus Beman, Hartland,

Harvey Bissell, Suffield.

Houses adjourned to 9 A. M. to-morrow.

Friday Morning, June 11.

Prayer by Rev. Mr. Clark.

Order of the day, half past 9.—Election of a Major General in place of Gen'l Pratt, resigned. A ballot was taken, and resulted as follows:

Whole number of votes, 195.

Major General elected, 162.

and was declared to be duly elected Major General of the Militia of this State.

Resolutions were passed for the appointment of Francis Parsons, Judge of Hartford County Court; Parkes Loonin, Sherman Osborn, Samuel Galpin, Commissioners for Hartford County.

Judges of Probate appointed, viz:

Erastus Beman, Hartland,

Harvey Bissell, Suffield.

Houses adjourned to 9 A. M. to-morrow.

Saturday Morning, June 12.

Prayer by Rev. Mr. Clark.

Order of the day, half past 9.—Election of a Major General in place of Gen'l Pratt, resigned. A ballot was taken, and resulted as follows:

Whole number of votes, 195.

Major General elected, 162.

and was declared to be duly elected Major General of the Militia of this State.

Resolutions were passed for the appointment of Francis Parsons, Judge of Hartford County Court; Parkes Loonin, Sherman Osborn, Samuel Galpin, Commissioners for Hartford County.

Judges of Probate appointed, viz:

Erastus Beman, Hartland,

Harvey Bissell, Suffield.

Houses adjourned to 9 A. M. to-morrow.

Sunday Morning, June 13.

Prayer by Rev. Mr. Clark.

Order of the day, half past 9.—Election of a Major General in place of Gen'l Pratt, resigned. A ballot was taken, and resulted as follows:

Whole number of votes, 195.

Major General elected, 162.

and was declared to be duly elected Major General of the Militia of this State.

Resolutions were passed for the appointment of Francis Parsons, Judge of Hartford County Court; Parkes Loonin, Sherman Osborn, Samuel Galpin, Commissioners for Hartford County.

Judges of Probate appointed, viz:

Erastus Beman, Hartland,

Harvey Bissell, Suffield.

Houses adjourned to 9 A. M. to-morrow.

Monday Morning, June 14.

Prayer by Rev. Mr. Clark.

Order of the day, half past 9.—Election of a Major General in place of Gen'l Pratt, resigned. A ballot was taken, and resulted as follows:

Whole number of votes, 195.

Major General elected, 162.

and was declared to be duly elected Major General of the Militia of this State.

Resolutions were passed for the appointment of Francis Parsons, Judge of Hartford County Court; Parkes Loonin, Sherman Osborn, Samuel Galpin, Commissioners for Hartford County.

Judges of Probate appointed, viz:

Erastus Beman, Hartland,

Harvey Bissell, Suffield.

Houses adjourned to 9 A. M. to-morrow.

Tuesday Morning, June 15.

Prayer by Rev. Mr. Clark.

Order of the day, half past 9.—Election of a Major General in place of Gen'l Pratt, resigned. A ballot was taken, and resulted as follows:

Whole number of votes, 195.

Major General elected, 162.

and was declared to be duly elected Major General of the Militia of this State.

Resolutions were passed for the appointment of Francis Parsons, Judge of Hartford County Court; Parkes Loonin, Sherman Osborn, Samuel Galpin, Commissioners for Hartford County.

Judges of Probate appointed, viz:

Erastus Beman, Hartland,

Harvey Bissell, Suffield.

Houses adjourned to 9 A. M. to-morrow.

Wednesday Morning, June 16.

Prayer by Rev. Mr. Clark.

Order of the day, half past 9.—Election of a Major General in place of Gen'l Pratt, resigned. A ballot was taken, and resulted as follows:

Whole number of votes, 195.

Major General elected, 162.

and was declared to be duly elected Major General of the Militia of this State.

Resolutions were passed for the appointment of Francis Parsons, Judge of Hartford County Court; Parkes Loonin, Sherman Osborn, Samuel Galpin, Commissioners for Hartford County.

Judges of Probate appointed, viz:

Erastus Beman, Hartland,

## Poetry.

## Look Upward.

CHRISTIAN! art thou called to taste  
The bitter draught of human woe?  
Has death—has care thy soul oppressed,  
And left thee naught but tears below?  
Upward glance—the Lord is nigh!  
Thy sorrows meet his pitying eye;  
He, the God of consolation,  
Bids the voice of weeping cease,  
In the "world" is "tribulation,"  
But in Him thou shalt have "peace."

Does Satan seek with pleasing art,  
To stir thy sens of things unseen,  
And stain thy consecrated heart  
By words, or deeds, or thoughts unclean?  
Child of God, are thou comply,  
Upward glance—the Lord is nigh!  
Once He "sent His word and healed" thee,  
Sunk in sin, bemoaning sore,  
Hath thou art, His covenant sealed thee,  
What wouldst thou do with idols more?

Or, hast thou wandered far aside,  
Declined in soul, grown cold in love?  
Hast thou Whom daily named,  
And dar'st not lift thine eyes above?  
Still, faultless one, He hears thy sigh,  
Upward glance, the Lord is nigh!  
Hear the voice of tender chiding,  
"Grace does more than sin abound,  
I will heal thy sad backsliding,  
Return! in Me thy help is found."

When flesh and heart do faint and fail,  
And Jordan's waves around thee roll,  
Should angry floods awhile prevail,  
And threaten fierce to drown thy soul,  
Departing sin, bid terror fly,  
And upward glance—the Lord is nigh!  
On earth He prayed with latest breath,  
That thou shouldest all his glory see,  
Then fear not thou the bands of death,  
For God the Sun hath made thee free.

Kindness.

'Tis this that sweetens bitter woe,  
And checks the rising sigh,  
When trouble sinks the spirit low,  
And even hope doth fly!  
A gentle word can soothe the breast,  
When grieve the heart doth fill;  
For, though the soul be all unrest,  
Its power the storm can still;  
Can bid the angry clouds depart,  
And brighten up with joy  
The sky of love with the heart,  
That tempest would destroy.

How gloomy would this world appear,  
Did not love's gentle eye  
Shine on our path the way to cheer,  
Like radiance from on high!  
Misfortune's hand may on us fall,  
And wither fairest flowers,  
Yes, even death, with fearful pall,  
Approach life's briefest bower—  
Yet kindness drives away the gloom,  
That hovers o'er the soul,  
And gilds with hope the fearful tomb,  
Though clouds of darkness roll.

## Religious &amp; Moral.

## Miracles.

There are no instances recorded of miracles performed by any being except God. Here, to avoid an endless discussion, we shall assume the ground that all instances of real miracles known to us are mentioned in the Bible. Our object at present will be to examine those passages which, as many suppose, speak of real miracles, performed by Satanic influence.

1. The first that deserve notice are the magicians of Egypt. The history relates that they imitated Moses and Aaron in the first three signs which they exhibited. The magicians had for ages previous to this event, enjoyed great reputation for their wisdom and skill. In the time of Joseph, Pharaoh, in his perplexity on account of his dreams, applied to the magicians. After the time of Moses, they flourished in all their glory, we know not how long. Plato and Pythagoras sat at their feet. The remains of their acts continue even to this day. They were not, therefore, a class raised up at that time for the purpose of overthrowing Moses. The wonders which they performed at that time were done by their accustomed arts. The very same powers we may believe, had been possessed by their predecessors, and were afterward enjoyed by their successors. Did they, at the time in question, work real miracles? Or were what they did simply appearances? Moses gives us no clue as to the nature of their arts, or their performances. He does not tell us by what power they acted, whether by their own, or by the power of God, or of Satan.

If they cast down a true rod, and that very rod because an actual serpent, it will be at once conceded that they acted under superhuman authority. Was it by the power of Satan that they wrought that? Let the nature of the miracle be carefully borne in mind—a stick was converted into a serpent. The miracle was a creative act.—Has Satan creative power? To us it is utterly incredible, that any being beside Jehovah can create. Some, at least, of those who believe that an actual miracle was performed by the magicians, have felt this objection, and hence have said that God endowed them, for the present, with magical power, in order to give Pharaoh an opportunity to disbelieve Moses. It will not be pretended that the Bible gives any countenance to such an idea. If any have such a conception of the Deity as to believe that he can act thus, let them enjoy their opinion. In the absence of all proof, we dare not admit an hypothesis which ascribes to God what seems to us so unworthy of him. If, on the other hand, no real miracle was performed, there is no doubt of supposing that the magicians were clothed with superhuman power. Take which horn of the dilemma you please, you can derive from it no evidence that Satan can work miracles.

That what the magicians performed was nothing but legerdemain, in the common acceptance of that term, cannot perhaps be fully admitted. But that there was any superhuman influence in the case, we have in our judgment no reason to believe. Much that has of late been brought to light, respecting the ancient and modern Egyptians and the East Indians, gives great countenance to this view of the case. "Moses," says Hengstenberg, "was furnished with power to perform that which the Egyptian magicians most especially gloried in, and by which they most of all supported their authority."

The incantation of serpents has been native to Egypt, from the most ancient even to the present time. The French scholars in their description, have given the most account accounts of it. Even those who entered upon an examination of the subject with most absolute disbelief, have been forced to the conviction that there is something in it,—that the Psylli are found in possession of a secret charm, which places them in a condition to bring about the most wonderful consequences. "We confess," it is said, "that we, far removed from easy credulity, have ourselves been witnesses of some things so wonderful, that we cannot consider the art of the serpent tanners as entirely chimerical. Men and women uninjured handle the serpents, and other serpents, whose poison produces immediate death. The art passes from father to son,—a stranger never learns it. Serpents in Egypt often conceal themselves in the houses, and then become very dangerous. When any thing of this kind is suspected, they have recourse to the Psylli. The French commander-in-chief wished at a certain time to examine the affair to the bottom. He called for the Psylli, and commanded them to produce from the palace a serpent, which, from traces discovered, was supposed to be there. The moist places were especially examined. There the Psylli called, by imitating the hissing, sometimes of the male and sometimes of the female serpent. After two hours and a fourth, a serpent truly presented itself. In the religious festivals, the Psylli appear entirely naked, with the neck, arms and other parts of the body coiled around by serpents, which they permit to sting and tear their breast and stomach, and effectually defend themselves against them with a sort of frenzy, pretending to wish to eat them alive. Their sleight of hand is very various. They are able, according to their assertions, to change the Haie,—i.e. the species of serpent which they especially make use of for their tricks,—into a rod, and compel them to feign themselves dead. When they wish to perform this operation, they spit in the throat of the animal, compel it to shut up its mouth, and lay it down upon the ground. Then, as if in order to give a last command, they lay their hand upon its head, and immediately the serpent, stiff and motionless, falls into a kind of torpor. They wake it up when they wish, seizing it by the tail and rolling it roughly between the hands."

That which is related to us of the condition of modern serpent charmers in the practice of their sleight of hand, is entirely sufficient to give an insight into the condition of the Egyptian magicians who witnessed Moses. The state of these last, no less than the first, was certainly that of the highest enthusiasm, and cannot be attributed to a merely deliberate attempt to deceive; although deception, as is shown to be the case with the modern Egyptian Psylli, is by no means excluded by enthusiasm, but rather often goes hand in hand with it. It deserves to be noticed also that the present condition of the Psylli in Egypt, is entirely one of decay. It is torn loose from its natural connection with the soil of the national religion, from which it originally sprung. It exists in a land in which even now modern illumination has variously exerted its influence and hindered its freedom. Accordingly, nothing is more natural than that very much that is artificial should be added to the exotic condition, and that very much charlatany should creep in. But what now remains of extasy is entirely sufficient to convince us of the intensity of it, as it existed in the time of the glory of the Egyptian religion and priesthood.

"Remember, love, who gave thee this,  
When other years shall come," were inscribed by his father on a blank leaf.

She loved the scriptures, and frequently asked to have the sixteenth chapter of John read. Its exalted and earnest promise cheered and strengthened her. The month of July drew toward a close, and we could not but see that her days were numbered. The form that had once been so elastic, was wasted to a shadow; the limbs that had never tired were as feeble as an infant's; the wan face with its large, sunken eyes, and passionless expression, all told that a period would soon come to her sufferings and our fears. She was restless; she pined to be abroad where she could see the face of nature and the familiar objects she had so long cherished. Her husband would bear her in his arms to the shade of the old oak before the door, where she would sit while the soft air played over her pale brow, and look upon her favorite shrubs and flowers with a kind of mournful affection, as if she faint would linger a little while among them. There was one young rose-tree which she had set out with her own hands the year before in the corner of the yard. It was luxuriant and full of vigor; she begged it might bear her name and never be removed. "You cannot think," said she one day, "how much I have loved these flowers. When the beautiful wilderness lay about our home, they were like friends of the olden time to us; familiar voices from a far land. Everything was new to us here. The trees were not such as we had played beneath in childhood; the flowers were strangers; the very grasses seemed to belong to another clime. It is true, there were glory and beauty in them all, but the heart cannot rejoice in what is altogether strange. I have often thought, if I were placed in a world where nothing but exquisite loveliness and forms of beauty grew around me, I should still crave some familiar object however plain; something which would be a visible link to the bygone. These flowers were such; many a long day, when I have been all alone, I have

therefore, reasonable to suppose that God either would do any thing himself, or permit any superior being to do it, whose immediate tendency would be to diminish the effect of what Moses was doing.

These magicians were a numerous class, and their authority was very great. Nearly all the learning then known was confined to their body. They could therefore have things very much in their own way. None would dare to scrutinize too narrowly their proceedings. If their degraded descendants could play such tricks with serpents as to have astonished the savans of Napoleon, what might not the wise men of Pharaoh have done! If these arts, in their declining state, presented to the learned French incurable mysteries, how could Moses explain these arts as they were in their glory, to the comprehension of the rude Hebrews? What better, then, could he have done than to say as he did, that they performed their wonders by their secret arts?

That their counter signs were of such a character is evident from the fact that Moses soon carried them out of their sphere. He commenced the contest with them by storming their chief position. He performed that miracle first, which they could most successfully imitate. But in that trial they were clearly worsted. In the second and third, they only imitated on a small scale, plagues that overshadowed the whole land. In the fourth, their secret arts entirely failed them. Had there been at all any miraculous power in the case, their failure would be unaccountable. The conclusion of the whole matter is, that there is no reason to suppose the wonders of the magicians were any thing more than the productions of arts unknown to us.—Extract from the Christian Review.

## The Dying Sister.

I never saw my sister so beautiful as she was at this period of her illness. But we know it was the beauty which ushers in decay—the rich sunset which is soon followed by blackest night. And even so it proved. The last signs of emaciation began to appear as spring passed away. When the full strength of summer came, the beauty had departed from the wasted frame, the cheeks no longer wore the hectic hue. They faded and grew thinner each day as we looked upon them, till it seemed when she slept that mere emaciation must forbid her ever waking.

The summer also began to grow gloomy abroad. Tidings of disease came from every part of the great valley. Strangers from the States, south, east, north and west of us, spoke of the suffering and death they had left at home and witnessed along the way; and an unusual solemnity stood over the whole country. The heavens seemed no longer propitious. The sun poured down his scorching rays upon our great prairies; but no rain fell! Vegetation began to parch; the heavy dews grew lighter and the heat more intense. My sister's sufferings were greatly enhanced by the hot and unrefreshed state of the atmosphere. She pined for showers, for freshness, beauty, and odors which they used to awaken in the world around her. She grew weaker daily, and expressed a clear conviction that she would not live to see the month of August. At her request a large Bible was procured for her son, and a letter which she had addressed to him while she was yet able to hold a pen, fastened among its leaves. There is something deeply touching in the hope which led to this act. She trusted that this voice speaking from a mother's grave, to a son whom she had so dearly loved, might link his affection to her in after years; might be a spoken admonition to him when temptations crowded his future path. The beautiful lines beginning with

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She loved the scriptures, and frequently asked to have the sixteenth chapter of John read. Its exalted and earnest promise cheered and strengthened her. The month of July drew toward a close, and we could not but see that her days were numbered. The form that had once been so elastic, was wasted to a shadow; the limbs that had never tired were as feeble as an infant's; the wan face with its large, sunken eyes, and passionless expression, all told that a period would soon come to her sufferings and our fears. She was restless; she pined to be abroad where she could see the face of nature and the familiar objects she had so long cherished. Her husband would bear her in his arms to the shade of the old oak before the door, where she would sit while the soft air played over her pale brow, and look upon her favorite shrubs and flowers with a kind of mournful affection, as if she faint would linger a little while among them. There was one young rose-tree which she had set out with her own hands the year before in the corner of the yard. It was luxuriant and full of vigor; she begged it might bear her name and never be removed. "You cannot think," said she one day, "how much I have loved these flowers. When the beautiful wilderness lay about our home, they were like friends of the olden time to us; familiar voices from a far land. Everything was new to us here. The trees were not such as we had played beneath in childhood; the flowers were strangers; the very grasses seemed to belong to another clime. It is true, there were glory and beauty in them all, but the heart cannot rejoice in what is altogether strange. I have often thought, if I were placed in a world where nothing but exquisite loveliness and forms of beauty grew around me, I should still crave some familiar object however plain; something which would be a visible link to the bygone. These flowers were such; many a long day, when I have been all alone, I have

stolen out in some leisure moment, and stood by them and dreamed pleasant dreams of the years long gone. Here was the same rose which I had thought it such a privilege to pluck and carry to school or to meeting. It had the same odor, the same clustering petals, the same tint nestled in its dewy recesses, and why should I not love it! It was a pleasant remembrance of the past; the only one I had in all the world of nature. I nursed them as children, watched their growth and exulted in their beauty, and the love of them will go with me to my last resting place.

"It is no strange thing," she added after a pause, "this undying desire of the heart for something which it has before known and loved. I have thought much of late, whether it does not prefigure a re-union with the objects of our earthly affections in the spirit land! Those who have loved strongly here must be changed in their whole nature, if they must enjoy the happiness which we picture, and yet find there none who have shared their human affection. I sometimes feel convinced that we shall know and love each other there; but then—if we found not all!—if some whom we have loved and pitied; some for whom we have struggled and prayed, for whom we could have laid down our lives, were not among the rejoicing throng! Oh, it is a thought! it is the one which most pains me now, till I reflect that whatever is, is best. It sometimes occurs to me that the beatification of the just made perfect will consist principally in arriving at such wisdom, such an exaltation of mind over feeling, that we shall recognize all things in the economy of the Divine Ruler to be right. If the mind be thus elevated over our present afflictions, we shall feel no pain in the absence of those whom we have loved on earth. But it is difficult to conceive such a state, while we are here."

Such were some of the conversations of these fast days. They were uttered in so low a tone, that the rustling of the leaves or the chirping of a bird would drown their sound. But we had listened so long, with all our senses sharpened; had become so accustomed to gather the import of her speech, from the play of the wasted lips, and the expression of her languid eyes, that it was no longer difficult to understand her perfectly. One day, while her husband was sitting alone by her couch, she asked him for her hymn book. Her hands had scarcely strength to support it, while she turned the leaves slowly, and, at length, opening to the sublime burial piece, commencing,

"Unveil thy bosom, faithful tomb," she handed it back with a request that it might be sung at her funeral. "It is an impressive poem," she added, "and expresses the hopes in which I die. I pray daily that they may become yours, and that you may bring our boy up to entertain them." Her last hours with her son were very touching. She felt an anxiety which was intensely painful to us, to impress a recollection of herself upon his young memory. Sometimes she despaired, and her lamentations were the only words of murmuring we ever heard. "He will forget me," she would say. "He is too young! Oh, if I could but have lived long enough to have become assured of a place in the affections of the man whom I have borne. If I could feel that during his life, the recollection of his dying mother would be to him what mine has been to me, a safeguard against temptation, a shield against the unholy allurements of a world in which so much that is evil must be resisted! But I fear he will lose it! His mind is too elastic. Yet I must submit to it. I only ask that you will aid in the execution of my wishes, after I am gone. You will have many opportunities to repeat your words, and to impress them upon his heart, and to let him know that his malice is, to let them talk."

The last days of July were now drawing on, and though there was no change, other than that which had been manifest from day to day, for several weeks, still our beloved invalid assured us that she should not live to see August. The thirtieth of July was Sunday, and a solemn day it was with us. The angel of death seemed visible, hovering over the silent house. Our babe, usually a lively, happy little fellow, full of laugh and prattle, was somewhat unwell, so that even his pleasant voice was seldom heard in the silent rooms. The few words that we spoke were uttered in low tones; the table was laid very quietly, and its contents removed each time almost untouched. The day was excessively warm and dry.—"Oh!" exclaimed the suffering invalid, "shall I never see another pleasant shower fall upon the fair earth? Shall I never again inhale the delicious odors of reviving grass, and flowers and trees; nor hear the happy songs of birds, when the clouds are fading away in the distant sky? How much I long for this once more. Take me out, John; let me breathe once more beneath the open sky!" Towards night a slight dew began to gather on her forehead. It chilled me as if a mountain of ice had fallen beside me. It was a sign which I knew too surely foretold the fulfilment of her painful prophecy. I passed my hand softly over her brow. It was cold and death-like. Then I knew the dart had gone forth—the struggle had commenced. Death was among us! She smiled faintly as I removed my hand.

"Is it moist?" she whispered. Tears were my only reply. "Then I have not much longer to suffer. Let them go to bed; I shall see them all to-morrow morning." I sat at her bedside all night! As the dark hours flew by, the death damp gathered in cold drops upon her brow, her large lustrous eyes grew dim, and her breath came more hurriedly. She was restless.—

Many times during the night I raised her from her recumbent position; but she soon returned to it weary and exhausted. Oh, that was such a vigil as I hope never to keep again! When morning came, she was apparently the same. Breakfast was set, but it was a mere form. Our boy seemed unwell and claimed much of my attention, still I scarcely left her couch. She spoke little. About nine o'clock she said to her husband, "between eleven and twelve I shall cross Jordan." It was even so. She was conscious when the last moment approached, and turning her dim eyes towards the clock, with a faint smile, extended her hands to us. Her face suddenly blanched—her white lips parted an instant—and all was over! Our long dreaded trial had come. The patient spirit, to whose wants we had ministered so anxiously, had fled!

Fond and faithful sister! How often thy memory steals on these distant hours!

How often thy griefs and trials rise in pain-

ful array before me!

How jealously looketh thy memory treasures every unkind word or look!

I gave thee; and how faithfully does she set them down before me, now when to recall them is impossible; when the wound that they inflicted is no longer within my hearing, when all the arts which the tenderest affection can suggest are impotent to procure the forgiveness that alone could silence regret. Thy tomb is far away from me! The silence and beauty thou so much lovedst are around thee! The winds of spring bear the same delicious odors over thy couch that played around thee years ago; the foliage is as bright as when it danced before thy rejoicing eyes; the stream winds softly by, as when thy light footsteps trod its verdant bank.

"Through the long, long summer hours,

The golden light doth lie;

And thick young herbs, and groups of flowers,

Stand in their beauty by.

The oriole doth build and tell

His love tale close beside thy cell,

The idle butterfly

Doth rest him there, and there are heard

The housewife bee and hummin' bird."

The solemn winds of autumn moon around thee,

and bear from thy overshadowing canopy of boughs, rich offerings to thy tomb.

We buried thee with fond and many tears;

we trust in the faith which so exalted thee

above thy trials, to meet thee, where tears

are all wiped away, where there shall be

no more sorrow, neither any sin nor any

pain."

## Spoken Against.

What if people do speak against you? Let them feel that you are able to bear it. What is there gained by stopping to correct every word that is whispered to your discredit? Lies will die if let alone; but if you repeat them to this one and another, because your enemies had the impudence to make them, you but keep the fire burning, and the way open for a dozen slanders.

Keep your course, and go straight forward, and trouble not your head about what is repeated, and feel all the better, and wear a less frightened face. Slander never killed a

sterling character, and it never will;

her coat will not sit upon him, without a pull

here and a jerk there, and a twist below